2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

177 Until 1914 the Kaingáng robbed and killed the Brazilian colonists, but now they live in peace. Under government instruction they have learned to till the soil. Both men and women have adopted the clothes of the whites and the men have cut their hair and discarded their typically male ornament, the lip plug. The young men use fire arms exclusively; one man about sixty uses only bow and arrow; the other men over forty alternate between bow and arrow and gun. Nowadays the Kaingáng attempt houses after the fashion of the poor white farmers of the region—mud walls, thatched roofs and dirt floors—but the Kaingáng often do not get beyond the roof, and even that leaks. Changes are also noticeable in ritual and social life. Some rituals have dropped out and the bloody feuds between the extended families are no longer carried on. Although polygyny is still practised polyandry has been given up.

In spite of change, however, many of the old ways of life are still followed and fundamental attitudes remain the same. The culture is far from dead. Because of their ferocity only the bugreiros—men hired by the colonists to kill the Indians—ever dared approach the Kaingáng before pacification. Since that time the government has steadily resisted all attempts to establish missions among them. Although there is a Catholic church about [799] five miles away from the reservation its effect on the Kaingáng has been practically nil.

123 I lived on the reservation from December 1932 to January 1934 and my house was in the center of the Kaingáng village.

Although the Kaingáng are now small farmers they still spend about half their time hunting. They are great week-enders. Every Friday some of them plunge into the jungle and turn up on Monday with a few quarters of tapir, deer or wild pig, or some birds. From time to time I joined them on these trips but with the exception of a five week expedition I made with them into the jungle my work was largely limited to wandering about the village, in and out of houses, sitting by fires and talking, working with paid informants, and, of course, treating their ailments.

114 Frae Mansueto Barcatta de Val Floriana has published a grammar[6] of the language of the Kaingáng of São Paulo but no systematic study of the language of any of the Kaingáng speaking tribes of Santa Catarina had appeared in print prior to my "A Kaingáng Text."[7]

191 Although today Kaingáng males between 20 and 30 years of age know some Portuguese there was only one whose Portuguese was good enough

[6] "Ensaio de Grammatica Kaingang," *Revista do Museu Paulista*, Volume X, São Paulo, 1918. Frae Mansueto's grammar suffers from an attempt to impose Indo-European grammatical categories on the Kaingáng language. His "Diccionario Kaingang-Portuguez e Portuguez-Kaingang," *Revista do Museu Paulista*, Volume XII, São Paulo, 1920, is excellent.

[7] *International Journal of American Linguistics*, Volume VIII, 1935, pp. 172-218.

648 An organization was formed in Florianópolis by the name of Liga Patriótica [Patriotic League], with the exclusive aim of solving the Indian problem and pacifying the Botocudo of the state [of Santa Catarina].

José Bernardino da Silveira was appointed "Peacemaker." Accompanied by two Indian women who had been captured on one of the batidas, he proceeded to the vicinity of the Rio das Pombas with the intention of establishing there a small "model village" [aldeia de atração]

The results were altogether null; as could easily be foreseen, the Indian women ran away as soon as they reached the woods and were not heard of again.

"Peacemaker" Alberto Fric, another envoy sent by the League, met with the same lack of success. He proceeded to a tributary of the Itajaí do Norte River, but merely collected Indian objects among the civilized settlers.

● 747 Attempts at "catechism" carried out in 1868 by the Capuchin fathers Virgilio do Amplar and Estevão de Vicenza in Lages and Itajaí did not meet with the slightest success. This was not surprising, for they never penetrated into the interior to establish relations with the Indians.

In 1885, the Capuchin father Luiz de Comitila failed in a new attempt to "catequize" the Botocudo Indians of Santa Catarina.

648 The problem entered a new and decisive phase with the creation of the Federal Indian Protection Service, which on September 22, 1914, finally managed to establish the first peaceful contact with the "ferocious and indomitable" Botocudo of this state.

142 The Botocudo Indians of Santa Catarina are usually of medium height and well built; the women are short.

147 Their physique is highly developed; their muscular strength and endurance are extraordinary.

Out of their woods, especially when dressed, the Indians never convey a reliable impression of what they truly are. Our clothing altogether conceals the great agility, strength and skill they possess and makes them appear clumsy and sluggish.

To form an accurate idea of their abilities, it is necessary to live with them in the forest and to accompany them on their perilous tasks of hunting, gathering fruit, opening bee nests, and their many